Indeed, that other expression, at first sight, would stagger one more, where it is said of this aTmpov, or infinite,—that it doth not only contain, but also govern all things: but Simplicius[a] tells us, that this is to be understood likewise of matter, and that no more was meant by it, than that all things were derived from it, and depended onit*

as the first principle ; o §£ Xoyoc rote roiovroic Trspi *TWV* <J>wifC(iuv dp^wv, aXX* *ovyl* Trspt ra>v *virep* <£t5criv, a Se icae TTEjoif^av *eXtyov* /cat /cujSapv^v oi38ev *Qavpaarov. TO p,sv* •yap 7fepi£)£av wap^si *r(p* i3Xi/c^5 am^>, we &a *irdvrwv %&*-fowrt, ro 8e KTvjSepv^fv cJc /cara TIJV *eTrirri^uor^ra* avrov, T(Jv ^TT* avroti yevojucvwi;' These philosophers spake only of natural principles, and not of supernatural; and though they say, that this infinite of their's does both contain and govern all things, yet this is not at all to be wondered at; forasmuch as containing belongs to the material cause, as that which goes through all things, and likewise-go-yieraing, as that from which all things, according to a certain aptitude of it, are made.—Philoponus[b] (who was a Christian) represents Aristotle's sense in this whole place more fully, after this manner : " Those of the ancient physiologers, who had no respect to any active efficient cause, as Anaxa-gorastead to fittind, and Empedocles to friendship and contention, supposed matter to be the only cause of all things; and that it was infinite in magnitude, ingenerable and incorruptible, esteeming it to be a certain Divine thing, which did govern all, dr preside oter the com pages of the universe, and

» Commentar. in oeto Libros Physic. Auscnlfeit. Aristot. lib. i.- cap. iii. p. 32'. edit. A Win.

[b] Comment, in iv. primes Libros Physicor. lib.i. cap.iii. a. 10. Adde cap. i. edit. Graecae Venet. 1535, fol. -